THE

High Dutch Fortune-teller:

WHEREIN

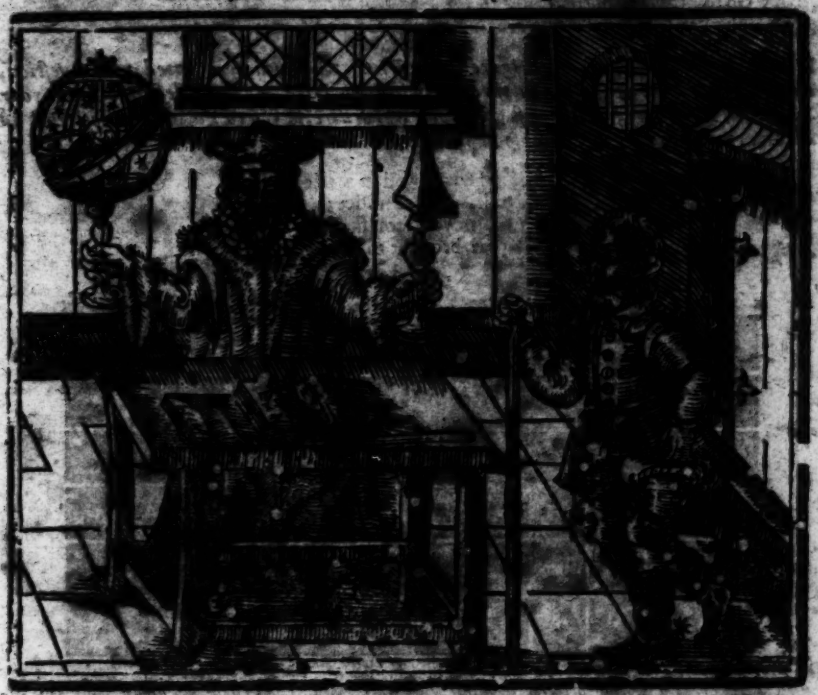
All those Questions relating to the several States, Conditions and Occasions of Humane Life, are fully Resolv'd and Answer'd, according to the Rules of Art used by the Ancient and Famous Egyptian Magi, or Wise Men and Philosophers.

To which is added,

A Judical Account of Phisognomy and Palmistry; as it was Practised by the Ancient Egyptians, (from whom the same was originally derived) shewing a Person's good or bad Fortune, by the Lines and Marks that are found in the Face and Hands, *&c.*

The whole being more Correct, than any thing of this Nature hitherto Published.

Licens'd and Entred according to Order.



London: Printed by and for *W. Onley*; and are to be sold by the Booksellers.

b 71 e 15

THE

High Dutch Fortune-teller:

WHEREIN

All those Questions relating to the several States, Conditions and Occasions of Humane Life, are fully Resolv'd and Answer'd, according to the Rules of Art used by the Ancient and Famous Egyptian Magi, or Wise Men and Philosophers.

To which is added,

A Judical Account of Phisognomy and Palmistry; as it was Practised by the Ancient Egyptians, (from whom the same was originally derived) shewing a Person's good or bad Fortune, by the Lines and Marks that are found in the Face and Hands, *&c.*

The whole being more Correct, than any thing of this Nature hitherto Published.

Licens'd and Enter'd according to Order.

London: Printed by and for *W. Onley*; and are to be sold by the Booksellers.

The Explanation of the First Part, to be thrown with Dice.

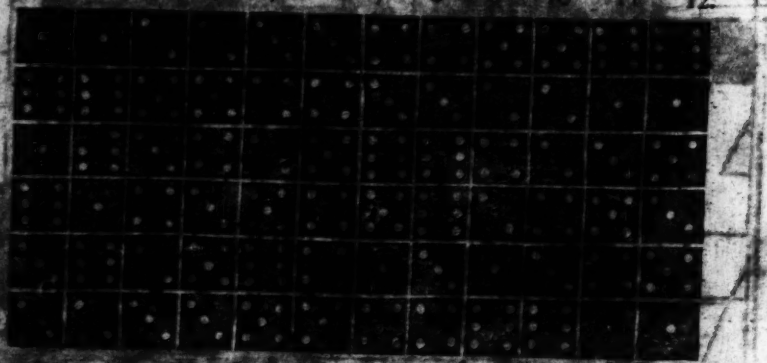
I Have stated in this Book, under twelve proper Heads, such Questions as are very pleasing and agreeable to either Sex, and ought to be considered, not only for Pleasure but Advantage; and these are governed by twelve Cœlestial Signs, referring you to twelve Sages, who were great Astrologers and Philosophers in their time, to Resolve what you Demand; and under each of them you will find it in plain Words, without any dark or obscure Figures, and these they are:

1. Success, or the contrary relating to Marriage. Go to *Ptolomy*.
2. Friendship contracted, whether real or not. Go to *Cornelius Agrippa*.
3. Good and bad Success in Affairs and Matters of Life. Go to *Socrates*.
4. Whether you shall have the Party desired, and when. Go to *Plato*.
5. Protestations of Love, whether real or not. Go to *Aristotle*.
6. Whether you shall obtain your Wish or not. Go to *Pythagoras*.
7. How many Husbands or Wives a Party shall have. Go to *Xenophon*.
8. Whether you shall have Children, and whether Boys or Girls. Go to *Seneca*.
9. A Friend absent, if in health, and when return. Go to *Trismegistus*.
10. Whether it is proper to Marry or forbear it. Go to *Democrates*.
11. Whether your Affairs shall be prosperous, and by what means you will best thrive. Go to *Albertus Magnus*.
12. The Party described you are to Marry. Go to *Nimrod*.

Now to know the Number and Figure [illegible] Front, when you have stated your Question, and [illegible] Dice, [illegible] Dice, and [illegible] to know your [illegible] in Marriage, [illegible] Question, [illegible] directs you to Ptolomy; look into his Book or Answer for 6, and you will find it thus:

Now Master, you have thrown well in a trice,
And the the happy Favourite of the Dice;
A Noble Party and Wealth you soon shall find,
And of a large and full Estate be kind.

1 2 3 4 5 6 7 8 9 10 11 12



And so according to any other Question in the Book, any of the Questions upon your twelve Chances on one Die, to fix, and from 2 to 12 [illegible] on two.

The *High Dutch*, or *German* Fortune-teller.

Questions relating to Love and Marriage, resolved according to Ptolomy.

1. THE Party lov'd knows not you are in pain,
Or else you should not long of it complain;
Speak freely then your mind, and you will see
In a few weeks you both will well agree.

2. She is not rich, as you suppose, but yet
In her a happy Fortune you will get;
She's chaste and vertuous, and with such a Wife,
The Fates decree a comfortable Life.

3. O now, or never, you will have your mind,
Here Fortune smiles, the Party will prove kind;
A while, indeed, you'll at a distance stand,
But never be upon the losing hand.

4. Come, though a slip there has been by the way,
She's n'er the worse, as when you've try'd you'll say;
Her industry amends for that will make;
Then for one failing do not her forsake.

5. Come *Cupid*, try thy shaft on this coy Maid,
She will comply, though now she seems afraid;
When her first blushes are by time worn out,
She'll grow familiar, and soon come about.

6. Now, Mistress, you have thrown well in a trice,
And are the happy Favourite of the dice;
A Man of Parts and Wealth you soon shall wed,
And of a Boy the first year brought to bed.

7. It matters not, although he's something old;
There is, to answer that, good store of Gold:
You shall go gay, and with what he does leave
Gain a young Husband that Love's due will give.

8. Well, you may think of love, but 'tis not yet,
The Stars decree you prosperously should hit;
However, don't cast down, your lot is fair,
And you'll be marry'd before your last prayer.

9. Well done, I say, the Party that you like,
Will in a little time the bargain strike;
Some doubts and fears at present hinders it,
But those blown over, what you desire you'll get.

10. Come on, brisk Lover, now's your time to speed,
But little trouble in it you will need;
Venus, the Queen of Love, does seem to smile,
And she no longer will your hopes beguile.

11. There's something in it, but it will not do,
So you must stay, at least, a Year or two;
Yet when the circling Sun has run that course,
Then comes, *I take for Better or for Worse.*

12. Hold up thy head, though crosses have been many,
From this time forth you scarce will sight of any;
Riches await you in a marriage State.
And it comes happy, though it comes but late.

Questions relating to Friendship resolved, according to Cornelius Agrippa.

1. YOur Friends are few, though of those few you'll find
They will to you in greatest need be kind:
Be cautious then, and keep them still in store,
For these once lost, 'twill hard be to get more.

2. O! trust not those who flatter now, for they
When a storm comes will leave you and away;
'Tis now for int'rest that they are so kind;
Reject them then, and your own business mind.

3. The Party you suspect, you need not fear,
The Stories all are false that you did hear;
You safely may repose a confidence,
And in so doing you'll find no offence.

4. You have decieved been, which makes you doubt
A true Friend you again cannot find out;
Muse not so, though many false do prove,
There's one who bears to you a cordial love.

5. Trust not too soon, before you more have try'd,
Lest when you want this Friendship you'r deny'd;
And then too late your trust in vain you'll see,
And blame your self for your credulity.

6. This

6. This offer'd kindness do not you despise,
By it you will unto Preferment rise;
With modesty receive, and never fear
What others say, there is no danger near.
7. Try once again before you trust too far,
And of what you have trusted have a care;
Recal it, if you can, until you know
Whether this Party is a Friend or Foe.
8. No doubt there you will true Friendship have,
Which nev'r will cease till parted by the grave,
Death only can undo it, that is plain;
In the mean while by it you'll reap much gain.
9. This fawning is to try you, have a care
You be not drawn by it into a snare;
And when they find no more for them you'll do,
They'll leave to flatter, and then laugh at you.
10. In your distress you shall find a true Friend,
One that will stand by you unto the end;
When Kindred do forsake you, then you'll see
Your comfort soon will from a Stranger be.
11. Come once more try, though you have lost before,
There is no danger that loss to restore;
A Female shall be kinder than a Male,
By her assistance your cause shall prevail.
12. By Female fraud beware you an't undone,
Too late discover what you did too soon;
Much mischief lurks within those smiles you court,
And you unsafely with the danger sport.

Questions relating to good or bad Success in Affairs, resolved by Socrates.

UNhappy fortune in your middle days,
But yet kind *Phebus* rules your birth, and says,
A little time your crooked fate shall mend,
And prosperous blessings crown you in the end.
2. Strugle no more, alas! it is in vain,
The time's not come you shall your wish obtain;
Yet such a time there is, and you shall see
A sudden change, with much prosperity.
3. Mild *Jove* did rule thy birth, and gives success
In all you undertake, more or less;
To riches you shall rise, by ways unthought,
And shall possess the things you never sought.
4. By marriage shall your fortune much encrease,
But in it I can't promise you much peace;
Some jars will rise, procur'd by your Relations,
Which will be multiply'd into vexations.

5. Long

5. Long life and happy, is decreed for thee,
Then what if thou should'st not over handsome be?
Ne'r vex at it, thy Money buys thee love;
'Tis the great wheel which all the rest does move.

6. By industry you labour must to thrive,
And 'gainst the stream to gain wealth you must strive;
But being gain'd, you may sit down at ease,
Look back with joy on toils that did not please.

7. More crosses are behind, old Saturn still,
Who rul'd thy birth, makes thee perverse in will;
Thou do'st not heed good councils, therefore know
For this cause thy Affairs do backward go.

8. Something is promis'd by the watry Sign,
Pices does likewise with *Aquarius* joyn;
By Sea adventures thou art born to thrive,
Or else in vain for what you wish you strive.

9. Dying Relations shall promote thy state,
And by what they do leave thou maist grow great,
If thy own folly hinder not the chance,
That should thee in a little time advance.

10. Oh! be not hasty in gathering wealth,
Thy *Mercury* says it will be lost by stealth;
But be contented with a mean estate,
Strive what thou canst thou never shalt be great.

11. So, 'tis well thrown, a portion is thy lot,
It brings thee Friends, and pleasure, and what not:
But yet be wise, that it may thee advance,
'Twas not deserved, but prov'd the hit of Chance.

12. Ill-luck betides thee, nothing yet will do;
You must new methods, and new ways pursue,
Or else before you'd find, no prosperous gale
Of Fortune will with full gust spread your sail.

Whether one shall marry the Party desired, and when? resolved by Plato.

1. NOt yet so fast, this Party's not your lot,
Another has a former promise got;
Your nuptial-day still at some distance stands,
'Tis with one yet unknown you must joyn hands.

2. Come, stand no longer out, lest you outstay
The time that must alot the happy day;
Within three Moons, if you would be well sped,
It is decreed you must yield to be wed.

3. Came not the Party by the other day,
With whom you willingly could sport and play?
Yes; blush not, and it shall be once your lot;
But yet a while you must not be too hot.

4. Alas!

4. Alas! I grieve to think you must long ſtay,
And ten to one but always ſo you may;
However, Fate may alter this decree,
But 'twill be ſome years e're you marry'd be.

5. Nothing ſo ſure as Marriage in a year,
Though none court you now, yet many will appear
Deſirous of your love, and long to taſte
The pleaſures that are ſtow'd beneath your waſte.

6. Kindneſs is not amiſs, if you ſee right,
For now Love promiſes you much delight;
Your year is come, that *Venus* ſets the Prize,
Delay no longer, marry and be wiſe.

7. To forty odd, I much fear, you will ſtay,
'Tis ſo much niceneſs made you this delay;
This is not handſome, that not rich, you cry,
But with more faults you will at laſt comply.

8. You long have tarried, but 'tis not in vain,
The thirtieth year is coming on amain;
In that your lot is caſt, then be content,
And you will not of ſtaying e're repent.

9. Well meant, it has been long, but now indeed,
All doubts remov'd, it will be ſoon agreed;
A merry *Chriſtmas* you this year will keep,
And moſt contentedly in ſoft arms ſleep.

10. Nothing ſhall hinder, when nine months are gone,
Till then contented be to lie alone:
Or if ſome ſlip you make, the knot muſt be
Deferr'd to be faſt ty'd till months thrice three.

11. A little longer you are bound to ſtay,
But 'tis for one will keep you fine and gay;
Let it be never ſaid then that you grieve,
Since by delay you benefits receive.

12. E're five and twenty, though you think it long,
You ſhall be wed, and find you have no wrong;
Whilſt many be unhappy in their choice,
Yours ſhall be ſuch as will make you rejoyce.

Whether Love be real or not, reſolv'd by Ariſtotle.

THe Party that does make this offer,
Means as he ſays, then take his proffer;
And you'll be happy all your Life,
If you prove a chaſte loving Wife.

2. No more of this, it will not do,
'Tis all a ſham, he does not woo,
That he intends at laſt to wed,
But 'tis to get your Maiden-head,

3. Believe this matter, for you truly may,
There is much truth in what your Love does say;
If little scruples can make you deny,
I cannot promise when you will comply.
4. Alas! she does but flatter, to see how
She can your mind to Love's subjection bow:
Go seek another, let her go, for she
Dissembles, and will never yeild to thee.
5. Behold the eyes, and see they speak
What from the heart dare not yet break;
There's true affection lodg'd within;
And you whate're you will may win.
6. I cannot tell now what to say,
It doubtful stands, but don't delay,
Keep up the humour, and you'll see
Whether it love or friendship be.
7. There's something breeding in the mind,
And fain a passage thence would find;
Alas! 'tis love, come never doubt,
Though now imprison'd 'twill break out.
8. There is another in the way,
Which makes this trifling and delay;
Therefore believe not what is said,
He loves and courts another Maid.
9 There is no fear, the matter now is plain,
If you can love you will be lov'd again;
A rub or two there in the way may prove,
But true kindness will it at last remove.
10. O hunter not this pretty Lass, you Knave,
You of a Wife already make a Slave;
Would you a ruin pull down on her head;
She will not have thee though thy Wife were dead.
11. Enquire well here, before you go too far,
Between you and your wish there is a bar;
Another in your absence came between,
And his love to you is as it ne'r had been.
12. You will make nothing on't, though you spend time,
And put off others, loytering for him;
Call in your wandring senses, and you'll see
All these pretences are but flattery.

Whether you shall obtain what you wish or desire, resolved by Parinesius.

WHat you desire, at first will be deny'd,
But no doubt granted when you thrice have try'd;
Yet wish no more of this kind, lest you fail,
Since many miss where one does e're prevail.

2. There

4. There is a prospect that you wish should take,
But then you must a better int'rest make;
You have false Friends, to help you at your need,
And if in this they do't, they're Friends indeed.

5. You wish for one that is for you dear high,
And with in vain, for she will never comply;
Therefore withdraw your thoughts, then I do tell
You'll meet with one you'll live withal as well.

6. There's something in't, I doubt me but 'twill do,
You wish for one that wishing is for you;
And when your minds are to each other ras'd,
You in your wishes shall be joyntly pleas'd.

7. Alas! No, no, why will you wish to be
What Fortune, or the Fates did ne'er decree?
Lay by such fond desires, and be more wise,
You never will obtain what now you prize.

8. 'Tis a bold thought, which if you will pursue,
In time will raise you to the Lady's love;
But if your present purpose you neglect,
No more than what you now enjoy, expect.

9. You have but wish'd, and Fortune does consent,
You shall have what you wish to your content:
No envious star does interpose your bliss,
But a long scene you'll have of happiness.

10. There was a time you might have had your will,
But 'tis too late, Time's wheel, that ne'er stands still,
Has wound up all the bottom of your hope,
And to renew't there is no further scope.

11. O! this will do, come waver not in mind,
What you desire to have, at last you'll find:
Patience is all, till the time comes about,
Which will be quickly here, I make no doubt.

12. No matter what some say, do not despair,
Your cause is good, and what you wish stands fair:
'Tis true, some disappointments will be had,
But those blown over, you'll again be glad.

13. You wish for one who is to Heaven gone,
One whose long voyage in this World is done;
Though you knew't not, yet Fortune tells you plain,
If you wish on, your wishes are in vain.

14. What would you have? Wishes your wish confute,
Those you think Friends, wish to prevent your suit;
They labour hard to keep you in low state,
Least you should get your own, when you are great.

How many Husbands or Wives a Person shall have, revealed by Numbers.

THe first shall kind and very pleasing be,
But Fate forbids him long to live unto thee:
Two more succeed, the first of these proves bad,
The next not like unto the first you had.

2. Thy Wife's but one; by slow consumption
Shalt linger here, and so before her go:
But she thy memory shall keep in mind,
And for thy sake no second marriage bind.

3. Oh! my young Girl; hark, I will tell you that,
Thou wilt have Husbands five unto thy Lot:
The last shall lay you in a handsome Grave,
And spend extravagant whate're you have.

4. Two I presage; the first shall an old Man be,
And shall be lov'd by many besides thee:
But dying poor, thou marry shalt for Wealth,
And often Cuckold the old Man by Stealth.

5. Alas! there's none that I can find for you;
You have unconstant been, not to a few,
Which frightens others; wherefore I'm afraid
You'll stay too long, and at last die a Maid.

6. How! nine, my Dear? O wonderous, that you can
Venture on nine, nine Taylors make a Man:
Perhaps 'tis meant so; One so small as you
Certainly with nine Men can never do.

7. Alack, alack, you'll an old Woman wed,
And have a coughing Granney in your bed,
Till weary'd out; but in some years shall die,
And with her wealth a young One you will buy.

8. Why, you wou'd have more than come to your share,
And yet of venturing often have a care;
For like the mouse that nibbles at the cheese,
If you beware not, you will have a fall.

9. Beware a second Match, though it will come,
And for your former shrewdness pay you home;
The first you do use harshly, but the last
You'll fawn on, for all that your bones he'll baste.

10. Come lift your head up, though you are grown stale,
There's one reserv'd, ne'er let your courage fail;
A Man that tosses the steel-bar's your lot,
An honest Taylor you will have, God wot.

11. Hold, hold my Friend; what is it that you do?
You aim at three, and are to have but two:
The third must in another wedlock joyn;
You'll hear your Neighbour say, *He must be mine.*

12. Nothing so sure, as this is a good thing,
Why, Girl, thou shalt in silks and jewels go,
But yet the Stars to thee may prove unkind,
You dying young, your Husband leave behind.

Whether a Woman shall have Children, and how many, &c. resolved by Seneca.

A Child within a twelve month you shall have,
But being Born, untoward it will prove;
Then comes a Girl that must possess your love.

2. Two Boys, and a fair Girl is all thy lot,
The latter is not by thy Husband got,
And when she's fifteen, wed her without fail,
Or else she will be playing with her tail.

3. Though long you wisht for one, it will not be
Till you have marry'd seven years two times three,
And though it sickly be, it will survive,
Then getting strength it will grow up and thrive.

4. Make haste and marry, for you pregnant are,
For he that got it will not for you care;
Take the next Offer, least your credit break,
Which can be saved now only by a Cloak.

5. Two Twins you will have at the second birth,
A Boy and Girl which shall cause you much mirth
After the danger 'scapt, and then no more
Falls to your lot; make much then of this store.

6. You marry'd late, and therefore
Although you try for Children, you'll have none,
However, with your fortune be content,
Your days they will with lesser care be spent.

7. Nothing but Girls, shews you cold natur'd are,
Then to restore it heating meats prepare,
Which in the end, as your long wish'd for Joy,
Shall make you smile upon a lusty Boy.

8. No more repine, you will not barren be,
The Father shall rejoyce an Heir to see;
Though late it come, 'tis such, I dare engage,
As shall a Comfort be to your old Age.

9. Three Children and no more, 'tis you must have,
Yet two will early drop into the Grave;
These by two Husbands you will kindly breed,
Then be contented with what is decreed.

10. As yet no hopes or sign there does appear,
Yet trust to Chance, endeavour and don't fear;
The fault is not in you, seek out for Aid,
And so a pretty Infant will be made.

11. On

11. One only 'tis shall make your heart grow glad,
You shall rejoyce again though now you're sad;
And though you now may think it strange to tell,
Within nine weeks you'll find your belly swell.
12. Nothing, alas! as yet, I promise can,
Before you seek for some more able Man;
'Tis best you grieve, and cry, and sighs in vain,
The next you wed, shall ease you of your pain.

Whether Friends absent be in health, and if return, resolved by Tretagiftus.

1. IN health, be sure, though business does delay
The time appointed, on the parting day;
And when you least suspect it, you will see
The Party you desire from danger free.
2. Some sickness does detain whom you desire,
But yet by it the Party won't expire;
You'll have a letter speedily, and so
Whatever has befallen, you may know.
3. Alas! another Beauty he has found,
Which chains his heart, by giving it a wound;
Though but by chance he's Captive to her eyes,
He never will return to be your Prize.
4. The Winds and Seas detain your only Joy,
And Fortune threatens your hopes to destroy;
Yet hope the best, and be not in such pain,
These stars that threaten now, long will not reign.
5. 'Tis a long journey, but at last will end,
And you again may welcome home your Friend;
When double joys shall flow for absence long,
As waves divided, joyning grow more strong.
6. Against the Party's will it is he stay,
Some trouble does occasion these delays,
His kindness is no less than 'twas before,
'Tis you, and only you he does adore.
7. Come, be not melancholy, she will come,
And what she gets abroad, she'll bring you home;
What if it be a Child? the Father's wealth
In publick will maintain what's got by stealth.
8. I fear no more the Party will return,
Then cease your doubtful thoughts, and do not mourn;
Get you another Friend, whose constancy
May let you see all will not from you fly.
9. Go search the Town, in some odd nook you'll find,
Your late stray'd Sheep, who's gone 'cause you're unkind;
Shew more respect to such desert, and then
You'll happy live, and never part again.

10. Come, Boreas blow, and speed the homeward sails,
Bring home this Wight again with prosperous gales,
His love is constant, though you gained are,
As at his safe return he will declare.

11. She's fled into another's arms, and you,
By your delays have lost a Lover true;
Your flights destroy'd the passion of her mind,
To raise a new one for him that's more kind.

12. As a fear'd Lark do's circling take its flight,
And in the same place where it rose first light,
So she is gone, but can't long absent be,
Her loves too strong to keep her long from thee.

Whether Love be true or feign'd, gender marry, &c. resolved by Mercutius.

1. This match some hindrance meets, but it will speed;
'Twill happy prove, and a good match indeed;
Your love's begun under a happy star,
And Fortune to promote it took much care.

2. Fear not to marry, your's will be the gain,
There is much pleasure for a little pain;
A little time o'er-slipt, may ever lose
What you would after, but you cannot chuse.

3. There is no danger, though your Friends deny,
When once your marry'd they will soon comply;
'Tis pity you have stay'd so long indeed,
Delay no longer then, but now proceed.

4. What do you ask me? ——Nay, it is not best,
This match will ever rob you of your rest;
Your time's not yet, another year is due
To time, before Fortune can pleasure you.

5. This has a prospect of good luck I see;
And that it may still successful be,
Pray take advice, for the concern bears weight,
When once you're enter'd there is no retreat.

6. 'Tis honestly begun and so will end,
On what is said you fully may depend;
Then mind not worldly wealth, for 'tis in vain,
Since vertue here will be the greatest gain.

7. Stay, ——stay, be not too hasty, let time prove
How you can like, and well each other love;
What is't that does unhappy marriage make?
Because they blindfold do each other take.

8. This match I disapprove, persist no more,
There is a better yet remains in store;
Try once again, the stars are not unkind,
And speedily you will a fitter find.

9. There's wealth, [illegible] love; this seems to me
But oddly in this union
Yet, time may change, and
I'll not forbid that you each other
10. O! by all means purſue what you beginn
And leave not now your buſineſs half undone;
There's no ſuch time as when the Queen of Love
Aſcendant is among the Stars above.
11. No more, I ſay, but were my
I were a Fool this offer to refuſe;
Your market's made, if you this bargain
It is well worth whatever you have gave,
12. I can't but wonder, that you
When all conſpire to bring the thing about;
Beware that you repent it not too late,
He's

Whether Affairs proſperous, or

1. SOme croſſes there are paſt, and
Yet you a comfortable life
If you contented be in your ſtate,
Aſpiring not to be o're rich or great.
2. A middle fortune is for thee
And in moſt undertakings
What moſt you fear ſhall not be
Then let no needleſs cares your peace deſtroy.
3. By marriage you ſhall to preferment
If in the management you prove but wiſe;
You'll find a Friend you little did expect,
That you in this affair will well direct.
4. In plenty you a long life may obtain,
If moderate, from exceſs you do refrain.
Friends you'll have many, and adventures will
Your bags and coffers with much treaſure fill.
5 What has been paſt cannot amended be,
To what's to come you muſt then better ſee;
By trading you'll beſt thrive, and get again
What has miſcarried, or been ſpent in vain.
6. In rural matters you may proſper well;
'Tis an unlucky place in which you
Remove then, and your luck will better be
This is a buſineſs that's not fit for thee.
7. By merchandize thou promiſ'd art much gain,
Phyſick nor law will never thee maintain;
Go and adventure, for why the Seas and Wind
Both promiſe in thy fortune to be kind.

8. Your

8. Your Friends, though they have [illegible]
To give good breeding, by which [illegible]
You shall to favour rise, and thou[illegible]
Out of that favour raise a good [illegible]

9. The Court and City are the [illegible]
Fortune alots success unto your share;
In trading it is best; too far don't [illegible]
Lest when all's done you do come by the [illegible]

10. In some fine Country-market-[illegible]
You may for little there live well at [illegible]
And by frugality your self maintain
As well as those that have both [illegible]

11. 'Tis a good Husband he which you must [illegible]
Or else from cares you scarcely will be [illegible]
Despair not of one, though you won't [illegible]
I'th' Country, you will [illegible]

12. Good Housewifry [illegible]
So that there's many soon shall you [illegible]
A Country-life in comfort you may [illegible]
If that your Husband's Friends prove [illegible]

What manner of Fa[illegible]

1. HE that thou art design'd to wed
Shall [illegible] hair, a cherry-red
Shall in his b[illegible] thee appear,
And he shall [illegible] dear.

2. Thou [illegible] lovely
A proper Yo[illegible] thee d[illegible]
And will so often please [illegible]
That soon he'll make thy [illegible]

3. A comely Blade, with a [illegible]
And dimpl'd [illegible] with [illegible]
When such a one does come to woo,
Lay coyness [illegible] and [illegible]

4. O lemon [illegible] Man with yellow hair,
Right for the stroke [illegible]
'Tis *Venus* colour, [illegible]
To love, and gives a Woman [illegible]

5. She's coming, with a dimple in her chin,
That is to hold you tack at inn and inn;
Her ruby lips kind kisses will afford,
And you may take her on my honest word.

6. Black eye-brows, with a sparkling diamond eye,
Has she, for which with good and all you'll lye;
A wanton air she carries in her looks,
And for to take you, lays out all her hooks.

7. Come

7. Come, fairest Nymph, this Maiden is thy due,
Approach then without fear, and hear your
To give good heeding, by w
What thought he a low flatter'd
The largest grass does in the
Our
8. He's a dark brown, pale, tall, and very
Who soon will purchase my most
With whom you'll live a happy, jolly life,
And he'll be well content with such a

9. Now, Sir, your lot
And
Her hair inclining unto red you'll see,
Who is deligh'd, by Fortune's care, for thee.

10. O! hang not back, my pretty
See where he's coming that must be your
Dark colour'd eye-brows, and a
Marked out for thee with a fair

11. That Party who
His picture to you I'll
He's middle flatter'd, has a lightish
Grey eyes, wide mouth'd, belonging to the

12. O hay, my Friend, the Stars deceive thee not,
Of Country-breed, an Elector of the Town:
She's pretty, plump, white hair'd, round fac'd, black ey'd,
Her you shall have, and she must be your Bride.

The

I. Rules and Directions for [illegible]

Marks in the Hand, Wrist, &c.

The least Finger has Mercury's Aspect.

Thus having introduced you, I proceed to what relates to Good and Bad Fortune by their Lines and Characters, &c.

The Characters of Letters which were called sacred, are often found Imprinted upon the Hands of both Sexes, in so few strange and wonderful Things that may befal them; therefore an

A Being found between the Mount of the *Moon*, and the Hollow of the Hand, denotes the Person sickly, and [illegible] Losses, Imprisonment, and other Misfortunes; but if on the Mount of [illegible] Marriages, store of Children, much Joy and Prosperity. [illegible] be in [illegible], it denotes much Strife, Wrangling, Heats, and [illegible] Marriage, and good Fortune; [illegible] Finger and the Thumb, a rich Wife [illegible] and the like as it stands in a [illegible] If [illegible] Wedding [illegible] many Friends; but if in the Hollow of the Hand, [illegible] and Sorrow, if it happen under [illegible]

C on the Root of the [illegible] denotes a Person very lustful and insatiate; in Carnal Delights [illegible] an evil Tongue [illegible] will waft her Substance to [illegible] and a good Name, but near the Writ, the contrary. On the Top of the Line of Life, it signifies Crosses in Marriage, Jealousy, and loss of Wealth. In the little Finger it betokens Wisdom and Valour, [illegible] the Pain of Labour, or the [illegible] Sickness and Death, [illegible] of the Line of Life and [illegible] Labour, and [illegible] and Victory; [illegible] the Triangle towards the Writ, it denotes the contrary.

N on the Mount of Saturn, under the Cradle of *Venus*, denotes ill fortune, but in any other place, [illegible] and Promotion.

Observations and Judgments to be made in the several Lines of the Hands.

Always in Palmistry inspect the left Hand, the Lines therein being most obvious, and have the freest Communication with the Heart and Brain; and then proceed to give Judgment in the following manner.

When these Stars appear in this Line, it denotes the Party [illegible] Calamities: If there happen an Appearance like two *O O's* or a Triangle, it will fail them young; If it swift with the Table-line, then Honour and Riches are promis'd to be gained by Prudence and Industry; If the Line be cut or jagged at the upper end, the party will be much afflicted with Sickness. Lines coming from the Mount of *Venus*, and joining this Line, denotes the Party unfortunate in Love and [illegible] Bo-

Boldness, and threatens sudden Death: A Cross between it and the Table line, denotes the Person of a noble Spirit, very Liberal and Charitable.

2. *Table-line*: This Line being broad and of a lively Colour, promises a healthful Constitution, and contented Mind, and very Courageous: Crosses in it towards the Little finger, denotes the Party to be much afflicted with Sickness: If the Line be double, or divided into three Parts, in any of the Extremities, it denotes good Fortune, and the Party of a generous Temper: This Line forked at the end, denotes Envy, and Jealousies, Riches, and Losses, and as soon lost [illegible] and liberal [illegible] the Fore [illegible]

3. [illegible] Many small [illegible] but that [illegible] Party [illegible] watry [illegible] a Woman, [illegible]

4. *Line of Venus*: If this happens to be cut or [illegible] Party's Ruin is threatened by keeping bad Company, especially lascivious Women: Two Crosses upon the Line, one being on the Fore-finger and the other bending towards the Little finger, denotes the [illegible] desist Course of Life; as Women [illegible] wiser sort make it the Standard [illegible]

5. *Line of Sense*: This Line [illegible] ty of a sound Judgment: If it be [illegible] notes Deceit and Flattery: If it makes a Triangle [illegible] Person as he is a noble Patient, [illegible] fore, this Line [illegible] weakness of Judgment and Imbecility in a Man; and Pregnancy in a Woman, by reason of hard Labour.

6. *Plain of Mars*: This is the Hollow of the Hand, and that it partakes of the Line, therefore it is very significant, [illegible] The Plain being hollow, and the Lines crooked and disjected, denotes the Party to fall by his Enemies: Then the Lines beginning at the Middle of the Wrist are long within the Plain, reaching towards the Ground of the Hand, they declare a hot and fiery Spirit, given to Broils and Quarrels, no great Hurt [illegible] middle of the Plain, it [illegible] man, that she shall have many Husbands, and be apt at bringing forth Children.

7. *Line of Death*: This Line is full when any Crosses and broken Lines appear in it; they denote Sickness, and short Life: A clouded Moon appearing in it, denotes in a Woman Death in Child-bed; a bloody Star signifies a violent Death; a Star, like a Comet, presages Ruin by War, or Death by Pestilence; but if a bright Sun appear therein, it betokens long Life. As for the Wrist-lines, they being fair, denote good Fortune; but if cross'd and broken, the contrary.

C

II. *A Judicial Account of Physiognomy?* [illegible]

A [illegible] Lines, without any [illegible] Forehead with [illegible] Death: [illegible] Eyebrows, the one having a Cross on [illegible] Lines bending arch-wise over the Eye-brows, the one having a Cross on [illegible] Eyebrow will [illegible] denotes the Party [illegible] Misfortunes: [illegible] Eye-brow, denotes a [illegible] Eye, deep set, denotes the Party of great Understanding, sound Judgment, and of a clear Sight, which will last to extream old Age: *Squint-Eyes* denotes the Party cunning, timerous, deceitful, fraudulent and ungrateful; and therefore not to be trusted: A yellowish Eye foretheys a Dissembler,

bler, and one false hearted, especially in matters of Love: An Eye of a mean bigness, clear and shining, denotes an honest plain Heart, free from Fraud or Dissimulation.

A high Nose denotes Courage, and the Party much inclinable to Martial Exploits; if a Woman, it denotes her very pregnant, and much desirous of Copulation: A large full Nose, long and hanging down, signifies the Party covetous, desirous of Honour, yet wise in managing great Affairs: A Nose crooked and awry, denotes the Party timerous, humorous, proud, vainglorious, treacherous, unnatural, fraudulent and unjust, and also a great Lyar: A Nose round and of a mean size, denotes in Men Good Nature and true Friendships, and in Women Prudence and Chastity.

A Mouth standing unseemly wide, denotes the Party bold and courageous, a great Talker, and a Reporter of false Stories: A Mouth little and well proportioned, denotes the Party peaceable, courteous, eloquent, and desirous to learn all things.

Thick Lips denote Foolishness, and one of an easie Belief, likewise given to Excess: Thin Lips denote Eloquence and secure Understanding: Lips well proportion'd and well colour'd, denote the Party faithful, an Admirer of Vertue, and a Duelier of Vice.

Big and broad Ears, denote Weakness of Memory, Slothfulness and little Success: Long Ears denote Boldness, Arrogance, Folly, Contention and Gluttony: little Ears, and well proportion'd (the contrary as Meekness, Temperance, &c. Sincer'd Ears, lying flat, denote the Party wise, constant, and a true Friend.

The Signification of Moles on the Face and other Parts of the Body, as to Good and Bad Fortune, &c.

A Mole on the left side of the Fore-head, under the Line of *Saturn*, in a Woman, denotes she has another on the right-side of her Breast, answerable in colour and proportion, denoting good Success and Riches, by Projecting, and Industry:

dastry: A Mole on the right-side of the Fore-head, denotes another on the right Arm, promising good Fortune, and many prosperous days: A Mole on the middle of the Fore-head, denotes the Party subject to Sickness, and other Infirmities, also that there is another of the like colour and proportion between the Breasts: A Mole on the upper-side of the left Temple, denotes another in the extremity of the Belly, signifying to a Man a steady Fortune, and continuation of Riches; to a Woman happy Marriages, and many Children: A Mole near the Eye-brow on the right Temple, denotes another on the right Lyon, promising to either Sex much Esteem, Favour, Love and Advantage: A Mole on the right-side behind the Eye, as it were against the middle of it, signifies another on the right-side of the Buttock, promising much Honour and Preferment to a Man; and to a Woman much Praise for her Virtues, with a continuation of Prosperity: A Mole on the left-side, towards the upper-part of the corner of the Eye, denotes another under the left Loyn or Thigh, foreshewing to either Sex, Trouble, Peril, and dangerous Diseases, Discontent, and sometimes a violent Death: A Mole on the left-side the Face, near the corner of the Eye, denotes another on the left Buttock, and betokens much Sickness, Thwartings, and unexpected Crosses: A Mole on the left Cheek, inclining towards the lower part of the Ear, denote another on the left Thigh, signifying to a Man much Perplexity, Crosses by Children, and Losses in Goods and Estate, threating a Woman with Death in Child-bed, or very hard Labour: A Mole on the upper part of the right Ear, denote another on the right-side of the Belly, signifies a Man will bring himself into great Danger by evil Practices; and that a Woman will prove Light and Inconstant: A Mole on the outward lower part, near to the middle of the right Ear, denotes another on the right-side, signifying a Man will fall under the Power of his Enemies, and for sometimes be oppressed, though in the end he will prevail against them; to a Woman loss of Honour and Reputation: A Mole on the lower-part of the Eye-lid, between the hollow of the Eye, and the beginning of the Nose, in either Sex, denotes another on the Privy-parts, denoting a Man to be much beloved by Women, and fortunate in Marriage; to a Woman, that she will be Ingenious, Chast and Faithful: A Mole under the hollow of the right Eye, by the inward part of the Nose, denotes another near the Navel, signifying a Man to be Proud and Haughty, Envious and Contentious; and a Woman to be Self-conceited and Vainglorious, of a weak Understanding, though pretending to much Knowledge: A Mole near the right Nostril, in a Man or Woman, signifies another on the right Shoulder, denoting to a Man good Fortune in all his Undertakings; and to a Woman Riches, Love and Chastity: A Mole on the Extreamity of the Nose, denotes another on the right Hip, signifying a Man to be lustful, and much given to Venus, weakning himself by it, and much impairing his Health; that a Woman shall be much Beloved, yet of a loose Behaviour: A Mole on the top of the Bridge of the Nose, in Man or Woman, denotes another on the Privy-parts, promising Success by Marriage, and many Children: A Mole on the left-side the Mouth, near touching it, denotes another on the left Arm, signifying the Party averse to Wedlock, and rather inclining to unlawful Copulation: A Mole on the middle of the Upper-lip, signifies another on the Privy-member of Man or Woman, denoting the Party to meet with many Disappointments, Crosses and Afflictions: A Mole in the middle of the Chin, denotes another on the Foot, signifying the Party much given to Love, but meeting with many Disappointments:

A

A Mole on the Throat signifies another on the Navel, denoting much Danger by Violence, &c.

Dreams, their Signification or Interpretation, as they relate to Good or Bad Fortune, &c.

TO dream you are bit by a Serpent is interpreted that Danger will befal you by secret and subtile Enemies: To dream you fly in the Air, signifies a speedy Journey, or some hasty News: To dream you Fight and Overcome, signifies you'll get the better in Law-suits, or other Controversies: To dream a Lyon fawns on you, denotes the Favour of great Persons: To dream of black Coffin and Mourners, denotes the Death of some loving Friend or Relation: To dream you see a Friend lie dead, denotes the Party to be in good Health: To dream you are in a Field of standing Corn, betokens Prosperity and Joy: To dream of gathering up small Pieces of Money, betokens Loss and Disappointment; but receiving of Money, Profit and Advantage: To dream you are on Horseback, and that he runs away with you, denotes you shall speedily be call'd away on some Business contrary to your Liking: A Woman dreaming she kisses another Woman, denotes Disappointment in Love, and Barrenness: To dream you are pleasantly sailing on a calm Water, denotes a peaceable and quiet Life; but if a Storm arise, expect Troubles: For a Woman to dream a Ring is put on her Finger, denotes Success in Love, and Marriage; but if it be suddenly taken off, or fall off, it signifies Disappointment in Love, and the breaking off the Match: To dream of Fire, denotes Anger and Love: To dream you see a Sow with Pigs, denotes Fruitfulness: To dream you are a Hunting a Hair and she escapes, betokens Loss and Disappointment in Business: To dream a Gold-chain falls from your Neck, betokens the loss of the Favour of Friends: To dream you are courting a beautiful Woman, betokens Flattery: To dream you are forc'd against your Will to defend from a pleasant Hill, betokens falling from Promotion and Disappointment in Preferment: To dream of a sudden Fit of Joy, at the sight of any thing, betokens the Arrival of Friends: To dream you are at Banquets, but do not eat, betokens Sorrow: To dream one puts a new Glove on, and it remains so, betokens new Friendship, or Marriage: To dream you fall into a deep Pit, denotes some sudden Surprize and Danger: A Woman to dream she is with Child, denotes Sorrow and Heaviness: To dream that you quench Fire, denotes overcoming Anger, and a recovery from Sickness: To dream you hear a Voice, and see not who utters it, denotes you shall be abused by feigned Pretenders: To dream you are walking in a Garden of Flowers, and among Groves of Trees, denotes much Pleasure and Delight to ensue in virtuous Conversation: To dream of Moons contending in the Firmament, denote Divisions among Friends and Relations: To dream your Teeth are drawn, or drope out, denotes the loss of Children, or other Relations: To dream of Drinking unmeasurably, denotes you will fall into some violent hot Disease: To dream of Thunder, Lightning, and a troubled Sky, denotes Displeasure, Crosses and Sickness: To dream you are pursued by furious Beasts, but cannot avoid them, denotes Danger from Enemies.

The Manner of Resolving doubtful Questions as to Good and Bad Fortune, by Astrology or Calculation of Nativities, &c.

IN this matter observe the time when the Question is demanded, consider the Planet that is Lord of the Ascendant, and the Sign that is posited, then taking the

the Dominions, erect a Scheme, in which, by comparing and making exact Parallels and Divisions of the Figure, you will have your Nativity brought within view, so you may Understand how the Planet that ruled in it disposes, and from whence drawn.

As for Example, If [illegible] Party desires to know how they in the Scheme [illegible] Houle, the Moon will [illegible] at that time, be profperous.

If any Person [illegible] when the Moon is in the Fifth Houle, it will be prosperous.

If you fall sick when the Moon is in the Eighth Houle, make it call the Houle of Death, it is very dangerous. If you consult Friendship when she is in the Third, it will turn to great Advantage.

If a Woman conceive when Moon is in the Fifth Houle, it will be a Male. Jupiter being Lord of your Nativity, promises Honour and Preferment. Mercury and Venus in the Fifth Houle, at the time of Conception, promises Twins. And this is the Rule for other matters.

Good and Bad Days relating to Sickness and Health, according to the Moons Age, &c.

IF you fall sick on the 1st day of the Moon, the ill is to be feared, with small recovery is propounded: If on the 2d day, there is great hopes of recovery: If on the 3d day, if you pass the Change of the Moon, there is likelihood of recovery, if on the 4th day, the longer ill will assume all the strength: If on the 5th day, recovery is promised: If on the 6th day, the Disease is dangerous: If on the 7th day, recovery is promised: If on the 8th day, it will be doubtful all the 15th: If on the 9th day, a speedy recovery: If on the 10th, very dangerous: If on the 11th day, recovery: If on the 12th day, death is threatened within fifteen days: If on the 13th day, recovery by the Gods: If on the 14th day, recover quickly: If on the 15th day, dangerous of life: If on the 16th day, recovers: If on the 17th day, death is threatened: If on the 18th day, continual Sickness: If on the 19th day, quick recovery: If on the 20th day, short Sickness and recovery: If on the 21st day, recovery after ten days: If on the 22d day, the Sick If on the 23d day, much pain, long recovery: If on the 24th day, very ill: If on the 25th day, very short Sickness: If on the 26th day, recovery in five days: If on the 27th day, a long Sickness: If on the 28th day, recovery: If on the 29th day, death: If on the 30th day, doubtful.

Thus Reader, have I [illegible] for thy Good,

Whole may it [illegible]

13 MY 1925 MUSEUM